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been determined. Measurements are not added. We hope to come back to this work when the second volume is available.

B. LAUFER

Catalogue of the Prehistoric Antiquities from Ādichanallūr and Perumbāir. Madras Government Museum. ALEXANDER REA. Madras, 1915. 50 pp. 13 plates in half-tone.

This catalogue offers a description of the important finds made in the burial ground at Ādichanallūr (the southernmost district of the Madras Presidency), covering an area of one hundred and fourteen acres and the most extensive yet discovered in southern India. The excavations were conducted by the author of the catalogue at intervals from 1899 to 1905. These graves are characterized by funeral urns deposited in pits, which were excavated in the solid rock or in the gravelly soil. On the whole, they are similar to those found in other graves of southern India. The pottery is unglazed, but exhibits a red and black polish, and almost lacks decoration. Of greater interest are the objects of metal; chiefly iron, bronze, and gold. The only gold objects are oval diadems of a thin, flimsy gold leaf, supposed to have been tied around the forehead of people of rank and to be substitutes of a more substantial piece of jewelry, as worn in life. Of iron, many implements and weapons like swords, daggers, tridents, hatchets, spearheads, and arrowheads, were found, always placed point downward, as if they had been thrust into the surrounding earth by the attendant mourners. No implements or weapons are made of bronze, all articles of this alloy being vessels of various shapes, personal ornaments, such as rings, bangles, and bracelets, or ornaments attached to the bases and covers of vases, such as buffalo with curved horns. Iron, then, served for the implements of everyday life; bronze was the material for artistic expression. The domestic animals represented in bronze in full figures are buffalo, dog, sheep, and rooster; the wild animals are tiger, antelope, and elephant. The animals are usually arranged in circular rows on a complicated metal framework. Although of crude workmanship, they can be readily identified. A dog is represented with a great deal of realism and motion. The cow and other animals distinctive of Indo-Aryan culture are absent. The bronze alloy consists of copper 75 per cent., tin 23 per cent., lead 0.2 per cent., iron 0.4 per cent. The bronzes, it is said, exhibit a high degree of technical skill and manipulation of the metal. On several of the bronzes are traces of textiles, preserved by contact with the oxidized metal. Many of the vessels contained rice and millet seeds. In a

number of urns there were fragments of mica in pieces about an inch in length.

The second and smaller collection included in this catalogue bears on prehistoric remains from the neighborhood of Perumbāir, about fifty miles south of Madras, excavated by Mr. Rea from 1904 to 1908. Here the ancient burial sites are indicated on the surface by circles of rough stone boulders; and in the center of each circle, at a depth of from two to seven feet, was found either a pyriform urn or an earthenware cist, covered with a dome-shaped lid, and posed on three rows of short legs. In and near the graves were found pottery, stone implements for grinding, a few iron objects, and some chank-shell ornaments.

The objects illustrated on the thirteen plates are reproduced on too small a scale (on one plate as many as forty-one pieces of pottery are arranged), and do not allow the study of details. Measurements are given in inches.

B. LAUFER

The Mythology of All Races. Vol. VI: *Indian.* A. B. KEITH. *Iranian.*

A. J. CARNOY. Marshall Jones Co.: Boston, 1917. Pp. ix, 404, 5 figs., 44 pls. Price \$6.00.

Keith and Carnoy are to be heartily congratulated on these first attempts at a historical and synthetic treatment of Indian and Iranian mythology. Carnoy's account is the first of its kind. For Indian mythology there are a few adequate works on special subjects such as Macdonell's *Vedic Mythology*, Hopkins' *Epic Mythology*, Grünwedel's *Mythologie des Buddhismus in Thibet und der Mongolei* and *Buddhistische Kunst in Indien* (translated by Burgess); but there is no general historical treatment. Both accounts adequately fulfill their purpose as popular summaries; both will also be of value to specialists. Keith's judgment is sober and cautious; Carnoy is more speculative and venturesome in the projection of facts into theories.

Keith devotes two chapters to the Rig-Veda, one to the Brāhmanas, two to the Epic, one to the Purāṇas, one to Buddhism, one to Jainism, and one to Modern Hinduism. Carnoy divides his material into the treatment of the wars of gods and demons, of myths of creation, of the primeval heroes, of legends of Yima, of traditions of the kings and Zoroaster, of the life to come.

Keith keeps strictly to the main line of mythology and offers little on the development of myth to legend, folklore, and traditional history. Carnoy devotes much space to the latter development in the Persian